

MADAR-E- AZAM



Mausoleum of Hazrat Shah Madar Makanpur

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An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows

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Dear Mohammed Abdul Hafeez,

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Congratulations, your claim has been finalized as a titled, ' IBR Achiever ' under India Book of Records. We appreciate the effort and patience shown by you. Your skills have been acknowledged and as per the verification done by the

Editorial Board of 'India Book of Records', only the best has been selected and approved by us.

The title and content have been created as per our verification and are given below. The title and content have been framed in accordance with the set protocols of record writing after an extensive investigation involving meticulous verification of the evidence and Book Records Database with no scope for discrepancies. Therefore, changes with the category, title, and description matter will not be considered, also since the record is exclusive, therefore, the names of other participants/supporters/parents/friends will not be included in an individual's record.

TITLE & DESCRIPTION

IBR Achiever

Mohammed Abdul Hafeez (born on January 10, 1945) of Hyderabad, Telangana, is titled as 'IBR Achiever' for translating a complete book titled 'Muslim Saints and Mystics' (ISBN: 978-9830653-54-9), published by ASN Islamic Books, from English to Kannada using Google translate, as confirmed on August 8, 2024.

Preface

In this book, translation of episodes from the Urdu edition of the book 'Madar-e-Azam' was added by me upon its translation into the English edition. This book is a well-known and famous book which was written by Hazrat Farid Ahmed Abbasi, Naqshabandi Mujadadi, Sahab and who was physician of the Bhikampur State, district Aligarh Uther Pradesh India, who wrote this book in the Urdu language and which was translated into the English language by me.

These episodes have been translated by me into the English language from the above old book in the Urdu language, in which there are some great achievements, as well as his commands and teaching of the students of the mystic way by Hazrat Sheikh Madar Azam in the area of Uttar Pradesh in India, which are not yet known to the general and special people, are added in this book and which are available in a very interesting style, so for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers start reading the first page of the book and do not stop reading till they reach the last page, some interesting events as well as other great miracles and endeavours of the holy saint of the world, Hazrat Sheikh Abdul Quader Jilani (R.A.), are added in this book. This holy saint passed away from the world many centuries and years ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and

So it is like an ocean of knowledge and information of Hazrat Sheikh Madar E Azam who passed away from the world upon doing his great endeavours and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam, and he did it in the above area, so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great Saint and great spiritual master is not only a difficult but also a very difficult task because Hazrat Sheikh Madar E Azam was not only a great pious personality of his time in the Indian region but also a great and famous spiritual master; in short, he was a great holy person of Allah in the Indian region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people, and he also did many great endeavours for the preaching and propagation of Islam in Baghdad and around this region, where there was no such personality during his time in the world.

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In the honor of Madar- e- Azam



Shah Madar's Mausoleum in Makanpur, India.

Oh Shah-e- Madar you are known in the world.

As Shah was head of the holy persons in India
 Shah was caused to spread of Islam in all places
 Shah's name is written in the history of the India
 Hafeez has been Shah's admirer for a long time.
 He got his book in yesterday, and he is working.
 And the book will be written and published soon.

Shah is very known due to his all good miracles
 Oh,Allah favour Shah Madar's book for his sake.

Hafeez is in the court of the Shah with his book
 So the Shah's name and fame can reach the world

Introduction from the Urdu Book

When I became an adult, I became particularly interested in learning about Sufism. I've been engaged in rosary and praising God by saying "l ilha ill llh," there is no God but Allah, since I was a child, which could be the reason for my connection to my ancestor, Hazrat Syed Ahmed Ali Shah Abbasi Chisti Sahab, who belonged to the superior caliphs of Hazrat Hafiz Mohammed Musa and had a strong connection to the chain of his spiritual Master. He was given my name as per the name of Hazrat Baba Farid Shaker Ganj.

One winter night when I was seven years old, I was sleeping in my house. Someone called my name and said to me, "Farid, wake up for prayer." It was late at night when my eyes were open from sleep, and I saw the look of someone who had just left the room. I came out of the room but could not find the whereabouts of that person outside. But in my heart, I felt that there was no harassment in this matter. After that, I was asleep. Perhaps there was an effect of my rosary and my praising Allah, which I was used to doing.

In my neighborhood, there is a Jama Mosque built on a grand scale by my father's maternal grandfather, Hazrat Sufi Khuda Baksh Sahab Abbasi. Usually, many holy people visit that mosque. I used to be very interested in sitting among those holy people. So in those days, Hazrat Shah

Mohammed Hasan came there. I used to be present in the mosque on such occasions, and Hazrat used to tell stories of holy people, and I used to listen to the events with fondness and interest in this matter.

As per the requirements of the time, I was admitted to an English-medium school when I was ten years old, but that education system was not suitable for me, and I was not interested in it, so I could not acquire such an education.

Finally, with my father's permission, I began studying Arabic. And when I have acquired the following information:

knowledge of syntax and grammar, literature, and knowledge of jurisprudence. Then there was fondness for me because of my interest in medical knowledge. At the time, the famous Haziq Mulk Hakim Abdul Majid Khan Sahab, who was my teacher, had founded the school of Indian medicine. I have reached Delhi and have been admitted to this school. In addition to Hakim Sahab, his two brothers, Afsar Ataba Hakim Mohammed Wasil Khan and Haziq Mulk Hafiz Hakim Ajmal Khan, who used to teach personally in the medical school, As a result, I learned about medicine from the three brothers mentioned above. And after five years, having obtained a degree and a medal, I came back to my house. And at that time, I was 20 years old.

At that time, there was going to be a repeat session of the Hadith, a collection of traditions containing sayings of the prophet Muhammad that, with accounts of his daily practise (the Sunna), constitute the major source of guidance for Muslims apart from the Quran teaching at the house of Syed Hasan, which I have joined. And due to the attention of the above Moulana, I have finished all the Sah

Sitta books (the six authentic collections of Prophet Muhammad's traditions).

I had previously attended the Baizawa Sharif session (Anwar al-Tanzil wa-Asrar al-Ta'wil, Arabic: "The Lights of Revelation and the Secrets of Interpretation"), also known as Tafsir al-Baydawi (Arabic:), one of the most popular classical Sunni Qur'anic interpretational works (tafsir) composed by the 13th-century Muslim scholar, which I had. But before it captivated me, I had an interest in learning about the innermost.

During the repetition session of the Hadith books, I have seen in the mosque Haji Harems Hazrat Syed Shah Bahauddin Alawi Naqshabandi Mujadid, who is conducting a circle, and I have really liked his face. I have also joined his circle. And I was pledged at the hands of the Hazrat to the Naqshbandiya and Mujadidia chains. Following this, I was perplexed about having pledged in vain and knowing nothing about the situation. In the midst of my worry, rolling, and confusion, I had a dream in which Hazrat Shah Sahab said to me, "You are not following the chain's remembrance of Allah and recitals, so how do you know something?" So this dream served as a warning. I have started remembrance of Allah and recital as per the chain method. I also used to study hadiths with this. Then my condition changed; I used to sit alone and cry in this situation. My condition then began to cool down.

After this, the Shah Sahab gradually began giving attention to other matters. And until I had completed and passed all the mystic ways of the Naqshbandia Sufi chain, I was able to know the position of each and every place clearly and separately. And these places are such that their full

condition can be obtained if the person spends many years in the company of the sheikh. However, it is dependent on the condition of the sheikh's attention; if there is the spiritual master's attention and love, as well as the student's true demand, then surely, by Allah's favor, the student's wish will be fulfilled. Following that, I was given a cap, a saintly dress, and a shawl. At the time, even this fakir believed that he was not bearing the wealth of these things by him in this matter. But there was force from the spiritual master. As Hazrat Shah Sahab agreed, I should follow Kasab Habib's method (seek to earn in the manner of Allah's prophet). And with my medical knowledge, I should be able to help people.

And by attending the clinic, I should cover my expenses for my needs. As a result, for my clinic, there was the proposed state of Bhikampur and the ruler of Doan State, both of whom are religiously minded and strict adherents of the Islamic religion.

At the present time, among the wealthy is Maulavi Mohammed Habib Rahman Naqshabandi, whom Allah has blessed with knowledge and other good qualities. And Mr. Mohammed Abu Baker Khan Sahab Chisti, both of whom have a deep love for Islam as well as a special devotion to and belief in Allah's holy people.

So as per the wish of my teachers, Haziq Mulk Mohammed Abdul Majeed Khan and Khan Bahadur Muzamil Khan Sahab Naqshabandi, who have much devotion to holy persons of Allah, I have joined my duty in Bhikampur, and 15 years of this service in Bhikampur have passed.

Since I was a child, I have had a special fondness for and interest in listening to and saying the events of holy persons

of Allah, as evidenced by all the details of my life. In the same way that I used to publish medical science articles, I used to write articles about the biographical details of Allah's holy people. So in the article "Seerat Abbas," in which there are life details of Hazrat Abbas bin Abdul Mutalib Hashmi, who was the uncle of the prophet Mohammed (peace be upon him), I have selected higher-level Arabic books that I have published. And a second volume is nearing completion, which will be well received by readers in this field.

This book now includes a compilation of the biography details of Sultan Arifin Moulana Syed Badiuddin Qutub-e-Madar as well as the details of the lives of his special caliphs. And these are some holy people who are connected with Qutub-e-Madar and belong to the chains of Chistia, Qalindaria, and Naqshbandia, as well as the Madaria chain and presenting these details in the presence of Islamic brothers, which is necessary and important. As these details are required. Such information at this time is very useful. So that Muslim boys can read about Allah's holy people in this matter. So that they may have a fondness for and interest in the Islamic religion of the prophet Mohammed. As a matter of fact, in India, there are so many groups that do not know about Hazrat Shah Madar. In the Muslim community, the name of the month in which the Urs annual ceremony will be held is the ninth month of the Islamic calendar. And this month is known as Madar in the language of Muslim women.

There is a Madari Gate in every city and village, and the name Hazrat Madar Shah is usually on their lips.

But Madar Shah has done so much work for the Islamic religion with his manners and habits, as well as with his experience of knowledge and use of it "innermost." And about his respect in the court of Allah, which is known by fewer people in this matter, I have written about it in detail.

There was less light about the Islamic religion in India when Zinda Shah Madar arrived.

On the one hand, Hazrat Khaja Moinuddin Chisti used his spiritual light to enlighten many hearts with the light of Islamic religion. On the other hand, Hazrat Zinda Madar Shah was illuminated from every angle by the light of the Islamic religion. And he has made such efforts that a large number of people have entered the fold of the Islamic religion. Similarly, his caliphs have actively participated in the spread of Islam.

In short, Shah Madar Sahab has done such service to Islam that its effects are still felt. There was popularity for Hazrat among special people, and in the same way, he was more popular among general people. And the holy people have acknowledged him as their leader in this matter.

Before writing the details of Shah Madar's biography, I believe it is appropriate to mention the details of Hazrat Kashani's magazine, in which there was a question about Sufism, and its reply was written by Hazrat Kashani, which I am copying down as it is relevant to this matter. So that readers can be assured that by hearing, listening to, and reading about the deeds of holy people, they will find peace in their hearts.

As Hazrat Kashani demonstrated using the Quran and hadiths of the Prophet, the people were advised to

investigate the lives of the holy people. Hazrat was quoted as having extensive knowledge of the Quran, and he has demonstrated an understanding of Sufism. God be praised, the people of Islam will understand the importance of Sufism in this matter after seeing Hazrat's magazine and will make efforts to connect with the prophet of the Islamic religion. Because such knowledge and its orders are conditions of Islamic Sharia law and its blessing, from which man derives his wisdom,

The prayer, Hajj, fasting, Zakat (alms, charity, two and a half percent of profit on yearly income to be given annually to the Head of the State by Muslims for the class of people specified in the Quran), and Sunan (practice of the holy prophet) and permitted things' taste, which will find its pleasure by reading the Quran and Hadith of the prophet, reciting a large number of blessings on the prophet, and relying on inclination and liking, and will find pleasure in this And for this reason, there will be a light in his heart, which is called sagacity, from which he can discern right from wrong.

The above holy person has written one magazine in Arabic before it, and its title is "Sawadam alhadad alqatah al-elaiq muqalat urbad ethihad." He was subjected to harsh taunts to the Sufi people. And after a period of 40 years passed, he has repented in this matter, and its details are as follows:

I, Mohammed bin Kashani, am the compiler of the magazine "Sawadam alhadad alqatah al-elaiq muqalat urbad ethihad." repented for his mistakes in writing about all matters in this magazine. and which are against the willingness of Allah. So I repented in this matter. I came across Shaik Arabi's book "Fatuhah wa Fusus" as a result of my magazine's

compilation, in which I could not find any place of interpretation. especially with those who are visible to Allah.

Hazrat Kahsani's son, Hafiz Ahmed, has mentioned that his father has written another magazine about his first magazine.

Someone has questioned him about his knowledge of Sufism. In response, Hazrat wrote another magazine, which is included in the Urdu book Madar e Azam, and its translation and interpretation can be found in the English version of the Urdu book "Madar e Azam."

So the reader can know that great, learned persons have agreed and accepted Sufi persons' usage and miracles, and a copy of the magazine was given to this fakir by Hazrat Kashani's disciple, Shaikh Hussain Arab Ansari.

Hazrat Kashani's second magazine has been translated.

Hafiz Ahmed bin Mohammed Bin Ali Shokani has said, "This is the magazine that my father has written upon writing his first magazine after a period of 40 years." It is starting to happen that one person has asked some questions, and in its reply, this magazine was written by my father. The questions are as follows:

1.What is Sufism, and is there any argument in this matter?

2.There are two kinds of knowledge: innermost knowledge and manifest knowledge.And the name of the inmost is Tariqa? Whether it is correct, and whether its proof can be found in the light of the Quran and Hadith of the Prophet of Allah,

The answer is as follows:

Oh dear, people Allah may give me and your divine help for good from Allah's side. And the meaning of Sufism is the unrelatedness of the world. And until the value and quality of gold and soil are equal to those of him, In the same way, for him, there will be equal meaning in blame and praise. The person should be engaged in constant remembrance of Allah, and such worship should bring him closer to Allah in this matter. And if he always does this, then he is like this, and he is a true Sufi. And such a person is among the physicians of spiritualism. And who can cure the illnesses of the innermost person? For him, pride and malice, greatness and show, are satanic matters that are sins and more than sins. After that, those wisdom doors, which were closed due to veils, will be opened in this matter. When a man is free of sins and free from the veil of innermost and manifest carelessness, he will hear, see, and understand through such senses, and there will be no barrier between them and an understanding of the reality of things. There will be no obstacles in this matter, in addition to understanding the reality of things. A higher-level argument for my claim is that the accident was mentioned by Imam Bukhari and other Imams of Hadith in this matter, and it was narrated by Abu Hurara. In the Hadith of Qudsi, it is mentioned by the prophet that Allah has said that one who has enmity with my friend is "As such a person who left to fight with me." There is one more tradition in which it is said that "Allah will give him permission to fight against me." "There will be nothing that will bring me nearer if any person performs his duties as soon as possible." "And for which I have given orders." And he is my slave, who will come into my nearness with his supererogatory prayers. And I grew to like him. And he himself became his ears. He will hear with

his ear. And I will become his eyes, through which he will see. And I will become his hand, which he will hold. And I will become his foot, from which he will walk. As a result, he will hear from my source. And he'll discover my source. And, according to my source, he'll walk with the assistance of my source. And if he asks for something, I will give it to him right away. "For doing anything, there will be no hesitation for me; for the work of taking back the soul, my slave, who is a Momin (believer), thinks death is makru (unpleasant), and I also think it is makru as per the thinking of my slave, but from death there is no exemption."

It is obvious that a person who sees, hears, holds, and walks by Allah's source will be in a better position than a careless person. And for such a person, the reality of things will be open to him. There will also be manifestations of future events. And for this, there will be no veil over his sins. As a result, he will be free of sin and all that is evil.

Those who are blinded by carelessness and sin will not see, hear, hold, or walk by Allah's source. And they'll be not on the right track. As saying of any poet, "How do you see Laila from such an eye that will be seen the other persons by such of your eyes?" You haven't wiped the tears away from your eyes. Oh Laila I have more love than I have eyes. I believe I will see you as sin through my eyes, and I will see you through my heart, which performs acts of humility and modesty. And my eyes will get pleasure from Laila's talking. And except for her talking, there will be no greater pleasure for me than talking about other people. And it is similar to hearing something of someone else's conversation in one ear while passing the same conversation in the other. The person who has atoned for all sins and has begun hearing and seeing through Allah's source. And his condition will be

as such as one poet put it: "To know that the weeping jungle is as bright as camphor, in which musk has changed to camphor." And the wooden sticks in that place have become scented. Because my beloved has gone to India and Syria, and coolness has prevailed on all four sides.

Due to coming of her there was an overwhelming sensation from then on. It means that if there will be nearness of Allah, and then there will be a position of belief and for this there will be over all excitement.

In addition, I wrote another hadith with the same meaning. According to Hazrat Abu Hurara, Allah's prophet said, "There is light in the heart of a Momen (believer) person from which he can know future matters and heart matters in other people." And this is known as sagacity. So we must be afraid of him because he can see everything with the help of the light of Allah. This hadith was quoted by Imam Tarmazi, who has written in Sahih Hadith that a Momen slave can see with the help of the light of Allah. So they have a higher status. So Allah's holy people and the pious people who received revelation which is be all a higher status. And this proof is found in Islamic Sharia law. In the Sahih Hadith, the prophet of Allah has said, "In the nation of Mohamadia there will be found Muhadits (scholar of traditions) who will have revelation." Umar bin Qattab is one of them. And it is clear from this Hadith that those who are holy persons of Allah will receive revelation which will be from side of Allah.

So Hazrat Umar used to say things that are found in the Islamic books. So at a distance of 1000 Kose (The **kos** (Hindi: कोस), also spelled coss, koss, kosh, krosh, and krosha, is a unit of measurement which is derived from

a Sanskrit term,)), he was addressed in the sermon, "Oh Saria, go on the mountain." And after one month, he came to Madina and said, "We have heard the voice of the caliphs of the Muslims and have acted upon his advice in this matter." And the compiler of this book has quoted verses of the Quran in certification of this matter. "It is not good for any prophet to have prisoners and cause bloodshed on the land." Its meaning is that the work of the prophets is to improve the power of spiritualism. and cleanse the diseases of the heart. In another place, it is said, "Oh Mohammed, for hypocrites and those who attribute to God a deceased co-partner, do not attend their funeral prayers" or "do not stand on the graves of any of them." It means that because they lack spiritual powers and have not obediently followed the prophet and Allah, and they are far from Allah's grace.

You also live away from them or in another place. In another verse, it is stated, "Oh Mohammed, for them, it is equivalent to demanding either punishment or forgiveness, because Allah will not forgive them." The attributes of Allah will be followed by a pure slave of Allah. So such a person will exist during his time. And from him will come global adornment. And by sitting in his presence, there will be softness in his heart. And another person's heart will humble itself in front of him. And all wise people seek his presence because his words will be an antidote. And his signs will keep people from getting too serious. His education is in chemistry of a pious nature. His sermons bring news of higher-level goodness, and there will be so much of it that there will be no example of it in this matter or that it will be disconnected from him. So there is no better company in this group for heart wisdom and internal correction than this. And this is a religious group. And their company is better than all good deeds. Allah has given

power to this group in the world. These are the ones who lead mankind to Allah and create sincerity in the worship of Allah. And they demonstrate the method of trusting in Allah, as well as teaching on matters that necessitate Allah's proximity. And anything that takes far away from Allah is forbidden in this matter as well. And very few people are there who used to try to meet with them. And it is people like this who will use it to get the best of both worlds. As a result, these previously hidden individuals became visible. And they used to live in the condition of being unknown, which means they liked to live in the condition of being unknown, and those who recognized them did not reveal

them to others. Until then, Allah will not give his approval in this matter. And there will be no order from that side. As one poet put it, "Many people came to ask about Laila's secret by my tongue." And I have returned all of them because these people are not seeing Laila through belief of their eyes. As Laila's custodian, the people have asked me to keep them updated on her whereabouts. If I inform them In this case apparently, I couldn't live with myself as custodian.

If you find the address of one holy person among them who is good person, so you should catch the edge of their shirt firmly and strongly with both hands. Oh student who seeks good things. And have more love for your family members, place of residence, and relatives, as well as your native place. Because when we weigh such people on the scale of Shariah Islamic law, religious standards, and touchstone rules, we will find such people as Allah says in the holy

Quran: "Such holy people have no fear, and they will have no grief." And we have said to such a person, one who disgrace with them (has enmity with them), that you are among them, as the prophet's tongue said about you, and this is Hadith Qudsi (a Hadith that describes a divine revelation in Prophet Muhammad's language) And Allah's Prophet said, "He who has the enmity of a friend of Allah and went out to fight against me (Allah)." It is also stated that I have issued a battle call and that they should be prepared to fight against me (Allah)."

Because such people have no flaws except that they worship Allah as their wish and that they bring such beliefs as per the wish of them. And they leave religion and the world, paying attention to it both externally and internally. When we see such Sufi people who claim Sufism but do not follow to attribute Sufi people and if adherents of these methods and violate Shairat Islamic law, the holy book of the Quran, and the Sunnah of the Prophet, so they are not among them. It is our obligation to refuse them in such a situation.

"Those who are outcasts in matters of our religion." According to the Sahih Hadith, In other Hadiths, it is mentioned that all innovations in religion are misguided. Those who refuse will have their actions judged according to Islamic Sharia and must present them as per the book and Sunnah of the prophet of Allah. If everything is fine, then it is obvious that the relationship is in accordance with the Quran and the person's traditions. one who will be against it, then he will be against it. So persons are misguide who exist, and such persons are misguide who exist, so they will not object in this matter. Because such people are counting among them and following their path or have any love for them because they do follow their advice. This should be remembered: if one person in the nation is

involved in not favouring them, then there will be no objection for the entire nation.

The person who is against his nation and who does not know Islamic Shariah law and does not follow Islamic Shariah law .And he will examine Islam objectively.As per the first hadith in which we have explained this matter, "Attaqu farasatal momen." Now we present one holy person's advice that has been confirmed by the authorized source of the history.This is as follows:

"Hazrat Junaid's spiritual master was given him orders to give sermons in the Jama mosque in Baghdad after Fajar prayer. Hazrat Junaid said that "His speech is not good, he does not have eloquence, and he does not think himself eligible in this matter." His teacher told him that "There is no problem." And this conversation was held between them at night time. And there was nobody there at the time, and neither of them came out of their rooms after their discussion.But on that night, the entire city of Baghdad was aware that Hazrat Junaid would be preaching in the Jama mosque.And he has permission from his spiritual master in this matter.This news quickly spread throughout the city.Still, Hazrat Junaid entered the mosque, but the mosque in Baghdad will be packed, and there will be no space available.Those who never performed the prayer also entered the mosque. Despite this, Hazrat Junaid has yet to achieve the position of shaikh.And he was engaged in that in the acquisition of knowledge of the Tariqah (mystic way), because these are Allah's secrets that engage in its acts, and pious acts will not be hidden.

In short, the prayer was over. When Hazrat Junaid prepared to deliver his sermon, there was a rush of people from all

four sides in front of him. And it was obvious that there was an invited crowd present. In spite of that, there was conversation between the disciple and his mother out of loneliness. Still, Hazrat Junaid had not begun his sermon when a man approached him and asked, "Oh Shaik, what does this hadith mean, "Attaqu firasatu al-momen fa innahu ba-noorallah?"

When he heard this, Hazrat Junaid lowered his head for a few moments. And he explained that the meaning of this hadith is that the time has come for you to convert to Islam. The person sitting next to me recited the Islamic creed upon hearing this. "He is among the city's Christian people," he explained. When I heard that Hazrat Junaid was going to give a sermon, I thought he should listen to it, and then I had a strong desire to convert to Islam. I have made plans to be present at the gathering of the mosque in Baghdad. And I have dressed in Islamic garb and said in my heart that if Hazrat Junaid knows me and my situation, he will convert to Islam. He definitely recognised me. "And now I am a Muslim." And this person, upon becoming Muslim, was raised to the status of a saint.

So consider Hazrat Junaid Baghdadadi's innermost intellect and how he was able to know the condition of a Christian's heart. In this way, you have seen such a holy person on them; there was such favour from Allah. You also pray to Allah in order to reap the benefits of the blessings Allah bestows on you.

The eleven principles of Naqshabandi Sufi chain



Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

1. Awareness in the Breath/Awareness in the Moment (Hush dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "Hush dar dam is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "Dhikr (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of

obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing,

in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (tacrif) and the second Lam is for the sake of emphasis (mubalagha).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. Watch your Step! (Nazar bar qadam)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness,

and his mind becomes scattered.

Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have

said that Nazar bar qadam is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "Nazar bar qadam may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3. The Journey Home (Safar dar watan)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other tariqas [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took

on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel. Traveling without legs is the best kind of travel.

4. Solitude in the Crowd (Khalwat dar anjuman)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. Khalwat dar anjuman is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained khalwat dar anjuman as follows: "Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of sheikhhood, open the door of friendship. Close the door of khalwat (solitary retreat) and

open the door of suhbat (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible dhikr, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this tariqa it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment."

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in this world.

5. Remembrance (Yad kard)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent

dhikr. Keep God, the Beloved, always in your heart. Let your prayer,

dhikr, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of dhikr is inward awareness of God. The purpose of dhikr is to attain this consciousness." The purpose of the dhikr is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The dhikr is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

6. Returning (from distraction), Going Back (Baz gasht)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the dhikr. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You and Your good pleasure; it is nothing else!" So

long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this

tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of baz gasht is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* ("We did not Remember You as You Deserve to be Remembered, O Allah"), is that the seeker cannot come to the presence of Allah in his dhikr, and cannot manifest the Secrets and Attributes of Allah in his dhikr, if he does not make dhikr with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: "When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make dhikr by himself.

He must recognize that Allah is the one making dhikr through Him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his sheikh took him to a Sufi who was on the path of absorption, and this sheikh told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. Attentiveness (Nigah dasht)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality

on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also

expressed as "be vigilant in thought and remember yourself."

Nigah means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the Munahej ul-Sair has it that: "[Nigah dasht is the] guarding of the special awareness and presence which have resulted from the noble dhikr, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that nigah dasht also applies to the time of the dhikr itself: "Nigah dasht is when the seeker at the time of the dhikr holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the dhikr, meaning presence of the heart/mind, will not manifest." It has also been said, "Nigah dasht is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that they lose their hold on the mind. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the

beginning [of his attempts], but rather that thoughts do not disturb the attendance and presence[required for the dhikr]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather

that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. Continued Remembrance / Perpetual Invocation (Yad dasht)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the Rashahat-i 'ain al-Hayyat it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "Yad dasht is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the dhikr itself it has been said: "Yad dasht is that which the dhakir (person practicing dhikr) during the dhikr maintains [fully the meaning of] negation and affirmation in his heart in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "Yad kard (Remembrance) refers to the work of invoking/remembering. Baz gasht(Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the dhikr the

seeker follows this in his heart with "God you are my true goal!" and nighah dasht(Attentiveness) is the holding on to this turning [to the Real] without words. Yad dasht (Recollection) means constancy/firmness in [the holding on of] nighah dasht (Attentiveness)."

9. Awareness of One's State of Mind / Time (Wuquf-i-zamani)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, huzur, from absence, ghaflat. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In wuquf-i-zaman the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "Wuquf-i- zamani is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his Explanation of the Names of Allah, said: "Khwaja [Naqshband] instructed that in the state of qabz (contraction) one should seek God's forgiveness, whereas in the state of bast (expansion) one should offer thanks. Close observation of these two states constitutes wuquf-i-zamani." Wuquf-i- zamani of the Naqshbandi path is equivalent to the term "mohasseba"(keeping account of/close

observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said: "Wuquf-i-zamani is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iiyyat*)."

10.Awareness of Number (Wuquf-i-adadi)

An expression meaning the observation of the number of individual repetitions of the dhikr. Jami said: "Wuquf-i-adadi is the observation of the number of dhikrs and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the dhikr of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes

through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11.Awareness of the Heart (Wuquf-i-qalbi)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuquf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the dhikr is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "Wuquf-i-qalbi is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of yad dasht.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the dhikr is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the dhikr.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the dhikr as is done in some tariqas, even though he considered that practice to have its benefits; nor did he consider essential the wuquf-i-zamani and wuquf-i-adadi (awareness of time and awareness of number). But according to the Qodsîyyah he considered "the observance of wuquf-i-qalbi the most important and necessary because it is the summary and essence of the intention of the dhikr."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

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· Molana Fakhreddin Vaaez Kashefi. Rashahat-i 'ayn al-hayat

(Trickles from the Source of Life),
 Volume I, Nuryani
 Charitable Foundation, Tehran
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· Hasan Shushud. Masters of Wisdom of Central Asia,. Moorcote, Yorkshire: Coombe Springs Press,
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· J. G. Bennett. The Masters of Wisdom, Santa Fe, New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkahtul Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

The verse Fateha (The opening)

It is difficult Your praise and hidden Your virtues
 You are visible there and You are in everything
 Every particle, you created from beginning to end
 You are Sustainer of this world and in other world
 You are Lord of the worlds and forgiver of worlds
 You are kind and Your favor is there for all
 persons

For pious persons You are kind and merciful to all
 Your favour and much kindness is there for all
 You are the owner who settles deeds upon death
 In your kind hands the penalty and a prize is there
 All our worship is for You Oh Lord of two worlds
 All slaves big or small belong to you from the
 origin

For our needs, your personality is and must for us
 You give all one who calls you as You are a helper
 Guide us right path on which path who went away
 With Your graces and went away on such right
 path

There will be no such way, which is ignored by
You

Which misguide persons in the way due to your
anger

This is the prayer of your slave and you kindly
accept

Caller's prayer as you are the owner of the 2
worlds.

The genealogical branching



The mausoleum of Hazrat Khaja Moinuddin Chisti

The genealogical branching

Oh Allah have mercy upon me due to your
magnificence

Have favour and mercy upon me for sake of the
prophet

To open secret of the soul for sake of Hazrat Ali
Ibn Taleb

To keep away problems for the sake of the Shah of
Khaibar

I bring the name of the helper Hazrat Hasan of
Basra

For sake of the Hazrat Abdul Wahid who is well
known

Have mercy upon me due to Syed Khaja Tufail Ibn
Ayaz

As well as for the sake of the ruler Shah Ibrahim
Balqi

Have mercy upon me for sake of Hazrat Khaja
Huzeafa

Have mercy upon me for sake of Hazrat Bu Habri
Basri

For sake of Khaja Mamshad give pleasure to my
heart

As well as for the sake of Khaja Abu Ishaq have
mercy

Have mercy upon me for the sake of Mohammed
Chisti

For the sake of the truthful person Khaja Abu
Yousuf

Help for kind sake of Mahmud Haq and for Haji
Sharif

And for the sake of our great leader Khaja Usman
Haruni

By Mohammed Abdul Hafeez

From Chiragh-E-Chist

